

# HUMAN CULTURE

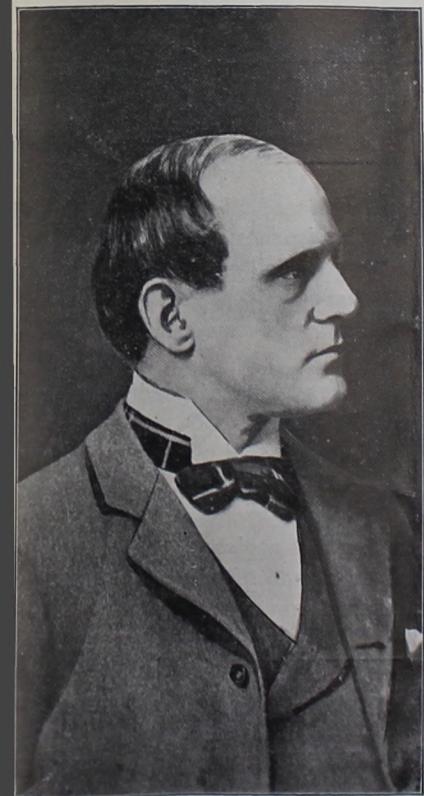
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WHICH WILL MAKE THE BEST MAYOR OF CHICAGO FROM A SCIENTIFIC STANDPOINT?



JOHN MAYNARD HARLAN



CARTER H. HARRISON



GRAEME STEWART

L. A. VAUGHT, Editor and Publisher, CHICAGO, U. S. A.

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## Which Will Make the Best Mayor of Chicago?

Heads and faces tell the story. Every head is a revelation and as is the head so is the face. An unbiased study of the heads and faces of the three candidates for Mayor of Chicago is remarkably interesting and ought to be of particular practical value just now. We have reason to believe that the photographs used on the front page are very accurate.

Graeme Stewart evidently has the largest head. His forehead is a fine one. He is an intellectual man without question, almost "brainy." We do not believe he has reached nearly his mental maturity. There is much general possibility in him. His head is also broad from ear to ear. The whole side head appears to be positively strong. This gives him executive and commercial energy. If he were not a politician he should be in business—business management. He has fine tastes. There is much of the artistic shown in the expansion of his upper side temples and in his face. He has good moral sensibilities shown by the fullness of the tophead. With all these endowments he is not really a strong man. The crown of his head is not high enough. There is not enough independent courage in him to make a strong leader. He is more cautious, reserved and conservative than positive and radical. Observe his face; there is not a very strong feature in it. True it shows first-class intelligence, but this is not sustained by *will*. Every really strong man will have one or all of the following facial features positively formed; brows, nose, upper lip or lower jaw. His brows are not firmly knit; they do not show a great deal of positive concentration and determination. His nose is not powerful. His mouth does not show a strong will. There is a fair but not a strong degree of power in his jaw.

From all this reliable data we come to the definite conclusion that he would make a cautious, conservative, commercial Mayor, but would not carry out any radical reform on his own responsibility.

Carter H. Harrison has quite a different head and face. His head does not appear to be so large. Neither is it as broad from ear to ear. He is evidently not a first class financier. Neither is his upper forehead so bold. He does not possess a big intellect. The lower section of his forehead does indicate a strong degree of practical judgment. He is capable of looking at things from a matter of fact standpoint. The crown of his head is high. He has more will, self-confidence and independence than Mr. Stewart, and not as much fear and secrecy. His face is stronger. His brows show concentration and determination. There is force in his eyes. His nose is not large but there is a firm expression about it. His mouth corresponds. The lower jaw shows still more determined will. If his top head were more fully developed he would be a strong man in the

higher sense of the word. He is no saint but what he believes to be right he has the force of character to carry out.

John Maynard Harlan differs radically from both Stewart and Harrison, but is more like the latter. His head is large but uneven. There is a great width from ear to ear particularly at the location of the elements of Destructiveness and Combativeness. He is a born fighter—happiest when in the arena. There is little cunning in him. His top head is rather strong, showing fairly good moral nature but he really loves a *reformatory battle* more than he does reform. The crown of his head is high which gives him self-confidence and persistence. His intellect is not broad, but keen and analytic. His face is decidedly strong in the sense of force, combativeness and determination. His brows show penetrating observation and concentration of intellect. His eye is nearly fierce. His nose is strong and aggressive. Mouth firm and stern. His jaw, however, is his strongest feature. His chin is pugnacious. He looks like a gladiator. He possesses the elements of a champion. He will make a positive, aggressive, independent Mayor.

Stewart will make the best commercial; Harrison the most practical, and Harlan the most executive Mayor of the great City of Chicago.

### Treat Yourself Correctly.

Don't treat yourself as *frightened* all over when it is only one-forty-second of you—Cautiousness.

Don't treat yourself as *slighted* all over when it is only one-forty-second of you—Approbateness.

Don't treat yourself as *kind* all over when it is only one-forty-second of you—Benevolence.

Don't treat yourself as *friendly* all over when it is only one-forty-second of you—Friendship.

Don't treat yourself as *important* all over when it is only one-forty-second of you—Self-Esteem.

Treat yourself as made up of elements with *limited* functions. You are a *structure*, not a piece; an *organism*, not a *cloud*; the organized *aggregate* of forty-two individual, indivisible, spiritual or mental powers.

### Mental Culture.

*Systematic action* of a set of mental faculties upon a given subject is culture. *Unsystematic action* is not culture. In culture something is put down in the mind and brain that is a help *forward* and *upward*. It is very much like getting a good, solid foothold when climbing a steep hill—you can make the next step more *easily* and you get *higher up* by the effort.



Under Approbativeness.

## MENTAL ACTIVITIES PHOTOGRAPHED.

(Continued from last issue.)

After resting a while I started in anew. This time I selected Approbativeness under which to place myself. Were you ever in a vain state? Have you never been flattered till your head dropped to one side, your mouth put on a happy-silly smile of self-conscious pleasure, your eyes showed your weakness and you thrust one hand into your pocket and took that general attitude of body that the strutting turkey gobbler does? This is the way I felt when fully under the influence of this faculty. I wanted to be seen. I wanted to display my clothes. One of my first desires was to visit a barber and have my hair dressed, and especially *parted in the middle*, and then have my mustache curled. Both of these are well-nigh infallible signs of vanity—Approbativeness.

My voice changed; instead of a manly, genuine tone, it took on a kind of pretentious "ain't I handsome, don't you know" twang. I wanted to walk differently, too. When I stepped I noticed that my steps were short and my whole motion was of a minced, affected kind. It is surprising



Under Acquisitiveness.

what a single faculty will do with one's head, face, body and voice. No wonder about the Dr. Jekyll and Mr. Hyde in one man. Why, one is a veritable chameleon; he can change his colors forty-two times, even. Study my facial expression and general attitude under this vanity of vanities.

From love of praise to love of money is a radical step. I did it, however. I let my appearance go and went directly for the almighty dollar. It was somewhat difficult to do this on account of having a much stronger faculty of Approbativeness than of Acquisitiveness. I never did keenly love money. I have loved praise. But by a vigorous effort I succeeded in calling out Acquisitiveness till I felt like a miser. I placed some money on a table and concentrated this faculty right upon it and held it there till it ran down my arms in nerve currents and contracted my hands into the most grasping position. I began to change—to be transformed into a positive money-grabber. I reached for the money; I was fascinated by it. I, who had given my life to the most unselfish intellectual and humanitarian work, became for the time being a grasping Shylock.

(Continued next month.)

### The Comprehensiveness of Mental Formation.

We said some time ago that mental formation was everything. We now wish to emphasize that statement. It is more nearly everything than we at first realized.

Mental Formation—what is it? It is not what the Mental Scientists, Christian Scientists, New Thoughters and Psychologists in general imagine it to be. To them *Mind* is "all pure," "all good," "all spirit" all the same stuff. Apparently they know nothing about formation. Their kind of mind has no make-up, formation, constitution or organization—it is just a small piece of divinity. We do not pretend to know where mind originally came from; we have enough mind, however, and so formed and informed that it enables us to draw the line between the *natural* constitution of *all minds* and the fantastic creations of our indefinite New Thought and Christian Science brethren.

Mental formation is possible because Mind is made up of elements or faculties. This fact is absolutely established. These elements are inherited in very different degrees of strength, as a rule. Here is the explanation of human diversity. According to the principle of permutation in mathematics the following number of different minds or *mental formations* can exist without two being alike: 2,810,012, 235,505,759,797,086,285,212,489,023,129,540,768,000,000,000. In other words it is the number of combinations that may be made with the forty-two mind elements that are now known. This is a great fact itself. It makes possible the existence of a great number of *one-sided, ill-balanced, erratic, defective, impractical, disproportioned, unhappy, unhealthy* and *insane mental formations*.

Incomparably the greatest cause of human failure, disease, poverty, intemperance, immorality, crime and general misery is specifically in *unfavorable mental formations*. In fact, essentially all disease, depravity and unhappiness is the direct result of imperfect mental formations. No theory, ism or ology can be devised that will effectively meet the specific needs of men, women and children. The idea is supremely preposterous. One's educability, receptivity, reachability, view-point, judgment, all depend upon his mental formation. Any single educational, hygienic, medical, reformatory, religious or spiritual *plan* will no more fit the needs of the great variety of mental formation than a certain sized hat will fit every man woman and child in the world. All of the troubles of the world are *individual troubles* and no general panacea will reach them. Are you despondent? Then look to your mental formation. Are you a failure? Look to your mental formation. Are you diseased? Look to your mental formation. Is society imperfect? Look to the mental formation of the individual units of society. All the methods that do not recognize specific individual defects and needs are superficial, general, empirical and dangerous.

Mental formation decides physical formation. Whatever

one is physically is due primarily and chiefly to his mental formation. Even the bugaboo of environment only effects those who have the mental formation to be affected. We have seen children grow up in the same family and same environment and become men and women of opposite dispositions, tendencies and talents. Any kind of *normal* physical formation is the result of the hereditary mental formation.

Any child born with the faculties of Causality, Comparison, Ideality and Sublimity very much in the lead of all others will have a small delicate body. This is pre-eminently true. Any other child born with the faculties of Firmness, Combativeness, Destructiveness, Alimentiveness, Vitativeness and Amativeness positively strong and in the lead of all other faculties will have a strong muscular, bony, tough, large and rounded body. This is an incontrovertible, infallible fact.

What is true of the physical is just as true of the mental. A child who has inherited a mental formation in which the faculties of Acquisitiveness, Human Nature, Comparison, Causality and the Perceptive faculties are dominant will have business tendency and talent as certainly as cause and effect. Another child with Benevolence, Conscientiousness, Spirituality, Human Nature, Self-esteem, Combativeness and Causality decidedly in the lead will be honest, thoughtful, self-controlled, manly, courageous, tactful, kind and considerate in the most positive sense. Again, any child born with Approbateness and Cautiousness predominant in its mental formation will be very sensitive, excitable, timid and nervous. All the questions of human life are therefore, primarily and completely questions of mental formation.

### Nearly Everybody's "Mind."

Nearly everybody's "Mind" is  
Sideless,  
Endless,  
Topless,  
Frontless,  
Shapeless,  
Doorless,  
Windowless,  
Facultyless.

It is like a body that is armless, legless, feetless, heartless, lungless, liverless, stomachless, organless.

Like a house without sides, ends, top, bottom, window, door, chimney or rooms.

Something in general and nothing in particular; unorganized, unapproachable, ungetatable.

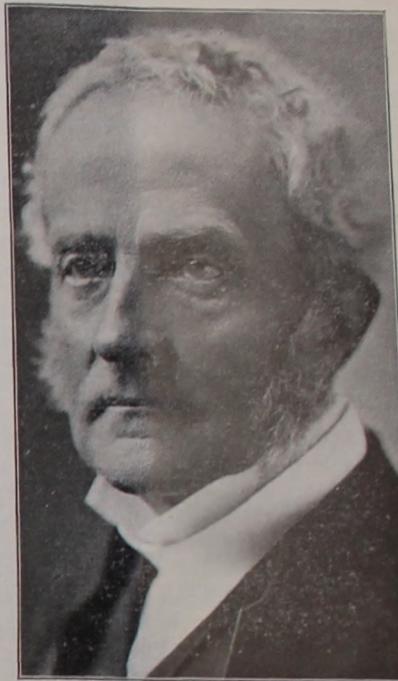
It is as far from the real mind of man, woman or child as "the man in the moon" is from the real man.

All because they do not know the natural God-given elements of which a mind is composed.



HIGHLY INTUITIONAL.

*Secretary of Commerce Cortelyou.*



DECIDEDLY LOGICAL.

*Dean Stanley.*

## THE STUDY OF CLASSES.

There is a class of people who may be described as intuitive and not logical. There is another class that may be very properly called logical but not intuitive. Like all other classes, they are so by virtue of their mental formation. Any kind of class is so because of a predominance of certain mental elements. How easy it is to understand human nature by means of the elements of which it is composed.

How hard it is otherwise. One can get right at all kinds of human beings by means of phrenological psychology. He does not have to guess.

The intuitive class are distinctly formed in brain. Their foreheads are never square. They are the opposite of the logical class, not only in intellectual make-up, but also in head formation. Bear in mind that inherent faculties *form* heads.

The central faculty of the intuitive class is Human Nature. The function of this faculty is to tell character, not by reason, but by sound or sight. It sees character in the face and hears it in the voice. It is located midway between the forehead and tophead, or just where the head turns off to form the tophead. When predominant in the intellect it will cause this part of the head to fill out and stand out in a very decided, convex formation. Directly in the center at this location the head will be full and then round off toward each side.

To let intuition predominate one must have more of this faculty than of Causality. Hence his forehead will not be square, but round and particularly full in the middle at this location. When very square Causality will predominate and make one more logical than intuitive.

The intuitive man is not systematic. He is a man for the occasion rather than for any method. He is governed by first impressions. He takes short cuts to get at a thing. He sees quickly what to do. He takes a hint without being knocked on the head. He knows many things that he cannot explain. His logic is poor but his insight good. He usually resembles his mother more than his father.

There are two other faculties that go with the faculty of Human Nature to make the very strongest type of the intuitive. These are Comparison and Benevolence. When these three mind elements are all strong there will be a striking fulness to that central area of head that extends from the *center* of the *forehead* as far back as the *middle* of the *tophead*. Such a man has the gift of diagnosis. If otherwise equipped, he makes the good physician or teacher or actor or manager of men.

These three faculties are woman's. That is, they are more often found in women than in men. *A great leader of men always has a good degree of woman in him.* From all the portraits that we have seen, Christ was feminine in this regard. He was wonderfully intuitive. Shakespeare comes next. His pictures confirm it. No one could write as Shakespeare did without a great degree of the faculty of Human Nature.

The great poets, musical composers, novelists, physicians and teachers have had a high degree of intuition.

The logical class are very different in mental formation. Causality leads instead of Human Nature. Then all must be understood logically. Mathematical reason must be fol-

lowed. Everything must be *thought* out. Such minds are not quick. They cannot adapt themselves to the situation. They like to *prove* things. The intuitional class care little for principles. The logical class care everything for principles.

The whole mental make-up of the logical class is one of rigid fixedness. They come to their conclusions from the most logical processes of reason. They are fitted for the discovery of laws and the use of these in mechanics, science and philosophy. They make better thinkers, inventors, mathematicians and philosophers than the intuitional class. They may discover much in the realm of law but fail in the application of this knowledge to humanity as it is. They do not quickly recognize "the eternal fitness of things." They have more talent than tact.

Daniel Webster, with a magnificent degree of logic, failed to attain the Presidency. Herbert Spencer, the greatest thinker of today, made a signal failure several years ago in New York City at a banquet when called upon to talk upon his own philosophy, and had to be helped out by the great tact and intuition of Henry Ward Beecher.

(Continued Next Month.)

### Self-Control.

High class self-control is a great attainment. We say high class to distinguish the best kind of self-control from indifference, stupidity, insensibility, coarseness, moral idiocy, irreverence, want of pride and general obtuseness.

High class self-control is intelligent, tactful, delicate, sincere, self-respectful, considerate, kind, manly. It is *positive* virtue, not indifference; fineness, not coarseness; development, not undevelopment. It is made up of the highest elements of human nature. It is self-respect, self-reliance, independence, courage, will, reverence, charity, cheerfulness, patience and honesty united in one grand combination. It means much for self and much for others. It means control of Amativeness, Alimentiveness, Combativeness, Destructiveness, Cautiousness, Approbativeness. The control of these six elements—what an attainment!

Many are struggling blindly to control these elements of their nature. They do not clearly understand them in the first place. They do not know them as *individual* elements of their nature. They do not know that sensitiveness to criticism is only to be found in the element of Approbativeness. Neither do they know that temper is only in the element of Destructiveness. They could succeed better immediately in self-control if they did.

A *correct conception* of the composition of one's self will do much toward self-control. There are thousands who would not let bitterness remain with them *over night* if they but knew that it was only the blind feeling of Destructiveness that gave it.

Self-control is the intelligent effort made by means of

the faculties of Human Nature, Causality, Firmness, Self-Esteem, Conscientiousness, Benevolence and Veneration, to control all of one's emotions and propensities.



Albert M. Wickstrom.

### A Remarkable Case of Self-Development.

Editor Human Culture: Upon your kind request and for the benefit of the public in general I make public the following facts:

Like the majority of people, I regarded the Science of Phrenology as "a fake of bumps," a slick scheme for making easy money, until about six and a half years ago a young friend of mine brought me to the office of Prof. L. A. Vaught. Though a skeptic I decided to have my head examined. The respectful appearance and scholarly attitude of Prof. Vaught soon told me that there must be something more than a mere fake in the affair. The few remarks made during the examination simply set me wondering. He seemed to know me far better than I knew myself. When told that two or three of my mental faculties were weak and ought to be especially cultivated, I asked if it were possible to cultivate a mental faculty after a man had reached mature age. To this the Professor answered that it was more than possible, and assured me that I could change the shape of my cranium so that those concave and flat surfaces could become convex. This assurance tempted me to a doubtful smile. But after receiving my chart and some Phrenological literature I decided to investigate, and find out what truth there was in it, and am pleased to say that my efforts were well repaid, as the following brief statements will show:

Date of examination July 25, 1896. Two months later had learned the names, approximate location and functions of my forty-two faculties.

About six months later,—had cultivated two of my weakest faculties (Self-esteem and Continuity), so that the brain organs through which these faculties exert their action, had grown to such an extent that the cranial bones covering these organs had expanded to a marked degree. These were outward signs of growth, but the real benefits derived were much more valuable and far greater. In the first place I had learned to rationally understand the sources of my own impulses, my own fears, embarrassments, feelings, hopes and thoughts. Secondly, I had awakened to the fact that some of my faculties were inherently too strong, while a few others were inherently weak, and that the unguided, *blind* action of these faculties had been to me a source of distressing embarrassment and untold suffering in the past; one of which was an inherent tendency for stammering, which had caused me great suffering since early childhood.

But the best of all, I had learned that I no longer had to suffer, but that the strong and over-active faculties could be restrained and guided intelligently, while the weak ones could be developed into normal and healthy action. One of the marked results was that at this time (after 6 months) I was able to partially control my nerve centre of speech, thereby overcoming and curing a serious inherited defect.

At the end of nine months my stammering was completely cured,—although it has taken years since to cultivate a correct expression of thought and fluency of speech—I had developed the faculty of Self-esteem one full degree, and the faculties of Hope and Continuity at least three-fourths of a degree, while I had learned to guide and control my over-active faculties of Cautiousness and Approbationess.

I was now twenty-three years of age, and at this time I began to realize new possibilities, new fields of activity—in short my whole life-course was changed.

May I here express that I regard the Science of Phrenology and its noble representative, Prof. L. A. Vaught, as the God-sent factor in bringing about this change?

The reader may ask *how* I accomplished the development of above-named weak faculties. I answer that no specific method was followed, but I went about it this way: After having learned the names, locations, functions and approximate strength of my faculties, I began to watch the action of these faculties. Now I found that my over-sensitivity to surrounding conditions and people was due to the overbalancing activity of the faculties of Approbationess and Cautiousness. I learned that in order to counterbalance the above-named faculties, I had to call on the faculties of Combativeness and Self-esteem. This required a great deal of effort and *constant, conscientious attention* at first, but after a few months of earnest effort, new lines of thought appeared, new feelings and new habits were formed. Since then there has been less uphill work, and the road to success in life has been attended with

more and more sunshine and a great deal of real pleasure.

Albert M. Wickstrom,

Student of Medicine and Surgery, College of Physicians and Surgeons, U. of I., Chicago, Ill., Feb. 24, '03.

### What Is Child Nature?

Child nature is human nature. There is no difference whatever between child nature and adult nature. Human nature is human nature everywhere and at all times. When human nature is understood, child nature is understood.

Comprehend human nature and race nature, man nature and child nature are comprehended. There is absolutely nothing in color, sex, temperament, race, nationality or age so far as the *nature* of human nature is concerned. All of the difference is one of combination of mind elements. The forty-two elements of human nature now known are always the same in kind.

All of the diversity in the human family is one of *degree* only. Difference in degree of the elements permits or causes all of the difference actually seen.

The right concept of human nature, therefore, is the foundation for all true thought concerning it. Volume after volume has been written concerning child nature with only the remotest approximate to the truth.

Suppose that Gall, Spurzheim and Combe did discover these elements; what—in the name of sense, reason, fairness, self-respect, manliness and logic—difference does it make? Any sane man or woman who will permit prejudice to influence him because somebody did and somebody else didn't discover the elements of human nature should be laughed off the stage of public discussion.

For want of this knowledge there is well nigh universal guessing in education, training and reform. How unsatisfactory, indefinite and dangerous one's conception of child nature is who has no knowledge of the genetic elements of it. We have heard some of the best educators of the world lecture upon child nature without any conception of a single element of which child nature is composed. Think of a man lecturing upon the physical body without a knowledge of the existence and nature of a single organ of the body. This is just what men and women do regarding child nature.

These elements are just as natural and as much realities as the organs of the body. They constitute child nature the world over. They make child nature exceedingly simple.

To us it is as simple as the simplest physiology. It is possible to grasp child nature as clearly as we grasp the five senses. We see it as clearly, element by element, as we see the five enses, one by one. With a clear and comprehensive conception of the *nature* of child nature, definite effort may be made in the study of the *unfoldment, development and correction* of child nature.

## Unconscious Advocates of Phrenology.

By William Bachop.

If there be an exact science besides Mathematics, that science is Phrenology—when applied by a competent professor. The value of this science to man is inestimable. There is no doubt in the minds of its advocates that, in time, Phrenology will occupy its rightful place in the schools and the colleges of the world; and that to be ignorant of the basic principles thereof will be more humiliating than not to know the alphabet.

Physiology—a knowledge of which is now conceded to be essential to man's well-being and advancement—was not placed on the list of studies in a day, nor in a year. The struggle was long and, in some places, bitter. But final success was sure, and so it is with Phrenology.

Meanwhile education will continue to be a hit-or-miss affair, and the round man will be placed in the square hole and vice-versa. That a man may cultivate his faculties—or potential capabilities—though he be entirely unaware of the existence, as well as unacquainted with the location, of individual brain organs is admitted. But how inadequate, how inefficient, is the system! A better method cannot be expected until teachers, at least, become familiar with the inherent qualities of a child's mind.

Even persons who are in outer darkness of the densest kind, so far as the fundamental elements of mind are concerned, have sufficient common sense, however, to know that concentration is absolutely required if one would derive permanent benefit. Teachers of physical culture lay stress on the importance of active mental interest in exercise, and instruct pupils to direct their thoughts to the muscle employed—and to keep them there.

Psychologists, blundering around like a man in a dark room looking for a match, falling over chairs, upsetting tables, knocking down bric-a-brac, stubbing his toes, barking his shins and raising abnormal "bumps" on his head, have become sufficiently "warm" to learn that "if the mind be steadily and repeatedly directed along a certain line the habit of thought will become fixed and the mind will more readily move in that channel." This, to be sure, is a sorry explanation of the natural laws of faculty development, compared with the logical, definite and conclusive elucidation found in the teachings of Doctor Gall. But it shows that a ray of light has penetrated the fog of prejudice in which these learned men are engulfed. To continue the simile, they have reached the stage in which the man's hand comes in contact with the matches, causing them to phosphoresce. The matches will probably be spilled and more "bumps" will be produced than a plus-positive faculty of Language could find names for, but sooner or later a match will be struck and the lamp lighted. (An article in the

February "Human Culture" would indicate that the match has already been struck.)

Theologians, Christian Scientists, Theosophists, Mental Scientists, etc., treat mind as a single, or at the most as a duplex, not as a complex, thing. But they are sincerely endeavoring to educate mankind in a conception of the higher life, and are therefore assisting to prepare the world for the great light of Truth. In this work those who do not understand Phrenology are almost overwhelmingly handicapped by their ignorance of the A-B-C of mind, but results of a more or less definite, beneficial and lasting nature are accomplished.

The teachings of the New Thought, which is one of the more recent movements, tend to develop the higher faculties—Benevolence, Veneration, Spirituality, Hope, Consciousness, Self-esteem, Friendship. Will not the predominance of these faculties bring "Peace on earth, good will toward men"? Although refusing to accept Phrenology as the true science of mind, are they not unconsciously promulgating some of the grand truths of that science?

Knowing that phrenological psychology is a century in advance of all others, we can afford to give our benighted contemporaries all the credit to which they are entitled, to appreciate their sincerity, and to accept their help. What a mighty power they would be if they used "Vaught's Practical Character Reader" as their handbook, with "Human Culture" as a monthly supplement! They are working over subterranean fires, whose good and evil effects are exceedingly real, and whose potentiality no man can gauge. Only the evil is apparent to them. These dynamic forces of nature could supply the vitality and the energy needed for the attainment of their grandest concepts, but they know it not.

The evolution of mind from the faculties that are physical in their manifestation, to the intellectual, and then on to the more God-like attributes, is working out the salvation of the human race. Many are still living in the "Torrid Zone," or "Hell," as that part of the brain occupied by the animal appetites has appropriately been called, for—"when they rule the roost there's hell to pay." Others are in the heavenly regions, but have exhausted their stock of vitality and know neither where to find nor how to use the generator. They are trying to manufacture the crude material in the refinery.

When all shall have learned to apply the first principles of building to the constructing of the temple of the soul, and none shall stop when the foundation has been laid, or the frame work erected, but all shall push ever onward and upward, health and happiness will be universal, and God will reign supreme.

## Of Course.

Funniness: "You say the evening wore on. What did it wear?" Smart: "Why, the close of the day, of course."—University of Minnesota Punch Bowl.

### Test Your Faculty of Form.

The following interesting fact has been brought to our attention by H. R. Holmes, which we give in his own words:

"I go to the theatre a good deal and have often had occasion to use opera glasses, but for some unknown reason I never could adjust them so I could see well through them. If I shut one eye I could look through the glass all right with the other eye; but when I tried to look with both eyes everything became blurred.

I decided one day I would go to a jeweler and get a pair to fit me. I tried all the glasses they had with the same result—I could see nothing with both eyes open. All at once the thought came to me that in my examination by Prof. Vaught he had marked my faculty of Form Plus Positive. I asked the clerk if they didn't have some glasses that were adjustable crossways; that is, that regulated the distance between the lenses. He said they did have one pair in the house, but they never had any sale for them. I tried this pair when—presto!—the difficulty was remedied. The trouble was that my eyes are set wider apart than ordinarily (caused by my large faculty of Form), so that my eyes could not focus through the glasses."

All those with as large a faculty of Form as this man has will, no doubt, experience the same difficulty in looking through the ordinary opera glass.

### Watching Them Eat.

By L. N. Potter.

It was my privilege one evening while seated in a downtown restaurant to watch the action of the faculty of Alimentiveness in each of the three temperaments. They were strong examples,—the real thing, and it was just the situation I had been longing for.

Almost in front of me was the man of the Vital Temperament, a round, fat, sleek fellow with the red tint of health in his cheeks and on his face an expression of appreciation of the good things of life. His predominating faculties were Alimentiveness and Amativeness.

To one side was my man of the Motive Temperament, a long, lank, lean, bony fellow; his build of body and feature of face all angles and corners. He carried no surplus flesh and his big muscles moved him with ease and strength. His predominating faculties were Firmness and Destructiveness with nearly an equal degree of Combativeness.

To the other side was my neighbor of the Mental Temperament. A man of rather slight build and fine features; his forehead rising high and bold at Causality and Comparison; a fine example of brain predominating over muscle, and true to the nature of his temperament he was eagerly poring over the evening paper.

So much for them as they waited till the active and ap-

probative little waiter brought on their orders and then the fun began.

My Vital man—How he enjoyed his food; seasoned it, turned it, poked it over and tasted this and then that and smacked his lips. He was right in his element and showed it by every act and look.

And my Motive man—really it was amusing to see him arrange his plates in the handiest way, adjust his bodily machinery and get down to business. His long arm moved with the regularity and precision of the piston of an engine and the rapidity with which the food passed into his stomach was remarkable.

My Mental man continued to read; he seemed unconcerned as to what was going on about him and his meal received but little attention.

What a difference in these three men: Each there in the same place, at the same time, for the same purpose—to attend the call of Alimentiveness for nourishment, but how different the manner of accomplishing that end.

In the Vital Temperament, Alimentiveness was in the lead of all the other faculties and for the time had almost complete control.

In the Motive Temperament, Alimentiveness was being driven by its stronger motor neighbors.

And in the Mental it was made to share up even attention with Causality and Comparison.

We have only to watch these faculties in action to learn how to cultivate them. If it is desired to cultivate Alimentiveness it should be placed in the lead at meal time, as it is seen to do when strong enough to act of its own accord. Then let us eat while we eat. Try to enjoy it; make it a pleasure, for the natural healthy action of all the faculties is pleasurable, always.

### One Step Nearer the Devil.

Coming down an elevator in one of the large department stores the other day I heard a young woman say to the elevator man, "She told him that every cigarette he smoked brought him nearer to the devil." This was a huge joke in their estimation, and they laughed heartily. At first I smiled also. It seemed a rather extravagant statement. But the thought came to me: Isn't there some truth in it after all?

Suppose a young man smokes cigarettes and at the same time understands it is not quite right for him to do so. He knows he is undermining his health slowly but surely, to say nothing of the money foolishly spent. These thoughts have come to him many times perhaps, but he will tell himself, "Oh, I will stop smoking some day."

Do you not see this is where each smoke weakens his character? Each time he has less resisting power, and when the great tests of life come where is the firmness and stability of character to meet them manfully?

I have in mind a young man who had gotten into the

cigarette smoking habit. He smoked them almost constantly. He smoked them so long that he was almost a nervous wreck. Suddenly he resolved to stop, and by sheer force of will carried it out, through absolute suffering. I have seen him tremble so that he could scarcely hold a cup, when his faculty of Firmness alone kept him from taking a smoke. Since then he has had severe storms to come through and has breasted them with the courage that is born of strength.

What if he had not resisted at the time his convictions told him he should, in the matter of cigarette smoking?

E. V.

## HEALTH.

A. P. Davis, M. D., Battle Creek, Mich.

The word health means soundness. The apostle, John, to his well-beloved Gaius, whom he loved in truth, wished above all things that he should prosper and be in "HEALTH."

Not only in a general sense, but "Even as his soul prospered." If a man of God—one well informed as to the necessities of man, should be so desirous that he, above *all* things, should be in health,—even as his soul prospered—when his preaching was especially to the end that his soul should be saved, he must have placed a very high estimate upon the condition of the body called health-soundness. It would seem that it could not be overrated, so far as this life is concerned, at least, when its attainment was paramount in importance to that of the soul. This condition has been the desire of all nations for a time that this deponent attempteth not to measure, but since our first account of man, a condition we have been taught to term disease, unsoundness, has been a very close companion with him. In all probability, had he been permitted to eat the "fruit of the tree of life," he would have escaped the experience of such a condition altogether; but as he did not have that much desired privilege, disease has swept the earth with a besom of destruction from the time man took up his line of march from the "Edenic home" of the long, long ago. Almost twenty-five hundred years elapsed, however, before we hear of a remedy of any sort, in the shape of a medicine, supposed to be of any service in mitigating the ravages of the "dread monster," and the very first attempt to use it proved the inefficacy to heal; for the victim who resorted to his "doctor instead of his God" slept with his fathers.

The idea of dieting for health prevails to a good degree among some people, and the most elaborate disquisitions, even voluminous books, have been written to show that diet constitutes the *summum bonum* of health. Some have even done without their "breakfast" to get well, and others have become *vegetarians*, and some, on the other hand, have made their diet mostly of *meat*, and to cap it all out, the *foolishest fad of any of all the ages*, is for *cereals, parching, baking,*

*soaking, malting, mixing*, and, with all, "*predigesting*" *vituals*, and putting them on the market and recommending them to be eaten, and that, too, by *doctors*, and yet they claim to be scientific promoters of health, from a physiological standpoint!

The very reason people are sick today is because they disregard the fundamental principles of living, and attempt to supplant a normal by an artificial way, and institute methods questionable, if not wholly pernicious, and then wonder why they get sick.

We must remember that He who formed us made the things we needed, and the unperverted and natural instincts gratified, make no disparagement, and health always crowns the observer. A consistent effort on our part to get the other fellow to follow some new-fangled scheme and pay us for it, is the sin of this age. Health, comfort and happiness—all sacrificed to obtain the disappointing pleasures which we think the filthy lucre will purchase, and the mind becomes fixed in grooves which compromise health, to say the least of it.

Perversion of the use of faculties is the prime cause of our sickening silliness; general incongruity with ourselves and the rest of the world. Study phrenology—practice it—be well, and the world will have gained something by your having lived in it,—every branch of industry will be enhanced, and the surfeiting friction of antagonistic interests will cease, and life will be worth living, and the reasonableness of a divine law will dawn upon the race, harmony will prevail, and peace will flow as smoothly as the placid waters of the gently flowing brook—prejudice will be swallowed up in honest investigation, and intelligence will be generally diffused among all nations, races and people. This is what we desire.

To start with, we are thoroughly cognizant of the fact that Health is a product of thought. Its opposite is surely a product of thought. To be more explicit, "As a man thinketh in his heart, so is he." Whether we apply this to his mental or his physical condition, it makes no difference. Health is a product—a condition—a result—changes in molecular relationship. This change of relationship of the molecular structure can be traced to the thoughts; instance, anger. This is aggravation, and intense anger poisons the blood, poisons the secretions, and these secretions have been known to poison the child of a mother to such a degree as to produce spasms, diarrhoea and death.

These molecular changes are chemical changes, and these are results of the relationship of the molecules being changed. So we see that health is a product of thought. Action is a product of thought, and action sustains a near relationship to thought, in that it results therefrom. Activity only manifests life. It is a sign of life in man and animals. It is essential that the physical organism should be replenished, furnished with such material as constitute the chemical elements of which the body is made, or a sufficient amount and variety to constitute resources to manufacture

the elements which are in the body, and an excess sufficient to take the place of the used-up material, and which must be eliminated as waste, to give place to the new, or the deficit is soon manifest in a condition we denominate disease. If, from any cause, there is interference with the functions of any of the manufacturing apparatus, such as the glandular or nervous system, the lack will soon be discovered in the product necessary to replenish the waste, or there will be noticeable a deficiency of chemical constituency which become an excess, incompatible, and hence non-assimilable. Such a condition we call mal-assimilation. Thus we discover that health is not a something one can measure or weigh; it is a product of thought, and not due in any sense to what we eat—but upon whether we need the thing we eat, and how we eat it, and especially on the mood we are in when we eat it. The world has not concerned itself so much in regard to health as it has in regard to getting well when sick. The remedy for the ills of the flesh have been multiplied, divided and subtracted until it is hard to find a product left, for the “whole head is sick, from the crown, even to the sole of the foot,” and we might add, “a putrefying sore,” so that, to find a “sound” one is difficult, in the strict sense of the word.

As it is an inexhaustible theme, we shall not attempt to exhaust it, nor would we think of an extended elaboration of the subject, for the interest of the masses is in finding “a balm of Gilead,”—which will heal all their diseases, and they are looking for it, regardless of any preparation on their part. The masses little understand the subject, and perhaps care less, for they are looking to “find health” somewhere, somehow, and at some place; all cut and dried, ready for use, and in a shape they can take it right along with them,—purchase it as a commodity for so much a pound, dozen, gross or bushel, and keep it on hand ready to use at any and all times. If they can’t get it by travel, they resort to their doctor for a few dollars’ worth of it, cross the sea for a share of it, visit and climb the mountains for it, take baths and do various and sundry things to obtain the “pearl of greatest price,” as they think. When the world learns the one great fact that health is a commodity which we have inherent (if at all) in ourselves, they will know why they are all the time complaining.

We have been thinking as somebody else has taught us to think, and we have acted out the other fellow’s thoughts, and per-consequence, we are sick, and are liable to remain so as long as we think and act as we do. We are deficient in the how to think, and have been following some aimless, dreamy, imaginary hallucination all our lives—and hence, *products*. What is it which produces caution—an excess of fear? Belief in something suggested that would harm us, whilst we were easily influenced—hence a large projection on the side-head, and the same may be said of any other faculty of the forty-two in our craniums.

Suggestions along certain lines of life—which were wrong

—developed certain habits—these were wrong habits, and disease is their product. When we think right we will be healthy. When we think right we will act right, and when we act right we will conform to natural law, and natural law means harmony, and harmony means co-ordination, and that means health. The world must be taught to BREATHE, to eat, to exercise, to quit medicine, to be natural. We have the means of restoring ourselves to health, when it is lost, within ourselves, and if we are properly instructed in the natural things of life, and then strictly conform thereto, doctors will have but little to do but to study and advise how to live to be at all times in a state of health. Almost every effort made by humanity to regain health is in the opposite direction to what it ought to be. We do not need foreign substances in us to cure us. The truth is, we need the foreign substances out of us—for there is such an excess eaten that the whole system is weakened to that extent that elimination cannot take place—then we are liable to have any sort of condition called disease, (want of ease). Now this is the sum. Health is a product. It is the legitimate result of co-ordination of all of the elements of which the human body is composed, and the natural relationship sustained by all of the functions thereof—the unobstructed control of the subjective mind, directed by the natural inclinations of the five senses—unbiased by false habits.

We do not have to leave our own little, limited horizon to get well. Just change the way of thinking, and then we will change the way of acting, then we will be healthy—well, happy. Every tissue in the body is a product of thought, and no element nor an atom of a single molecule would have found its place in the human economy, had not mind directed it there. Simply because a team hauls a wagon, seemingly automatically—it would not have done so had not mind directed the way to go. I know that I am alone, almost, in the world, so far as the two forces in man, which adjust all conditions normally, when uninterfered with, but a careful study along these lines will verify my philosophy in this regard, so I am not on the rampage with those who differ with me—for I know they don’t know what I know about that matter or there would be an agreement. These forces will be found discordant when there is pain or destruction of tissue anywhere in the body. If we would always maintain a proper, erect position all through life, these two forces would equalize each other, and perfect co-ordination would be maintained, and all would be healthy, other things being at their proper polarity—adjusted naturally.

All of our excesses are manifestations of perverted faculties, and when we shall have a thorough knowledge of ourselves—the knowledge of the mind that builds the house, and have control of all the faculties which constitute that mind, then, and only then, may we expect to have health—for health—perfect health, is a product of mind. This will do to think of from all angles, by all classes, for all time, and then be unexhausted and inexhaustible.

# HUMAN CULTURE

## DEVOTED TO

Human Nature  
Human Science  
Human Culture  
Human Health

Human Progress  
Human Success  
Human Happiness

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## A Good Rule in Mental Culture.

Make it a rule to correct *any* mental defect that hinders you from doing your best at all times. Do not cherish the idea that you are fated. We know emphatically the contrary. Simply make it a working rule to remedy *anything* in yourself that hinders you from doing your best. If you lack self-confidence and hesitate, get rattled and lose your head, CORRECT IT.

Bear in mind all of the time that you not only have a right to do your best, but that it is your *duty*. You are guilty of omission if you do not.

To remedy any mental defect, use what power and ability you have in the most courageous, self-reliant, systematic, positive, persistent, intelligent way that you can, *all of the time*, and you will develop those faculties that are necessary to give you supreme command of yourself.

## Get It

Get what you need.

Get any kind of mental power that you are defective in.

If you are defective in any kind of memory, just go right at it and remedy it.

You can. You can if you make the necessary effort. The reason you have not done so heretofore is because you have not made the necessary effort.

Very few realize how much they can do for themselves and fewer still make the necessary effort to accomplish. Don't make a *doubtful* effort. Start to win. Make up your mind in advance to do whatever is necessary to get what you need. Don't half make it up—make it up completely. Then you will succeed. It is your imperfect determination that permits failures instead of anything else.



## Buds of Promise.

A baby's soul is made up of forty-two *buds*. Mental faculties at birth are baby buds. *Buds* because they have not yet blossomed. *Buds of promise* because the future man or woman lies latent in them.

When will they bloom?

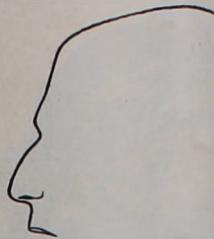
When should they bloom?

Some bloom earlier than others—twenty years earlier than others.

All of the appetites and passions, talents and tendencies, powers and possibilities of the *to be* man or woman are in these *potential buds*.

We can see and measure many of them *at birth*. All *might see* and *know* every *danger, defect and possibility* in their little ones if they would get a practical knowledge of scientific phrenology.

Subscribe now for Human Culture.



## Head, Face and Body Building.

(Continued from last month.)

The forehead will be a little fuller in the upper section, showing rather good reasoning faculties. Such men are practical thinkers and scientific observers. The front part of the tophead will be comparatively low. Intuition and sympathy will not predominate. The crown of the head will be very high, especially at the location of Firmness. The head will gradually rise from the top of the forehead to the crown and reach its greatest height at Firmness. There will be an angular tendency to the whole head. The bone of the skull will be rather thick and dense; the scalp will be tough with little fatty tissue under it. In disposition the party will be decided, severe, stern, self-reliant and practically firm and persistent.

(Continued next month.)

## Death of a Genius.

Floyd Brangwin of Battle Creek, Mich.

Floyd Brangwin was accidentally killed in the Battle Creek Iron Works. When lecturing in Battle Creek a year ago, we picked him out of a large number as a mechanical genius. His death is a loss to the world.

The Battle Creek Daily Moon says:

The lad had decided talent for mechanical work and his future was a most promising one along the lines he had chosen. His mechanical ability was exceptional for a boy. He was the inventor of several attachments that are being used with advantage on machines of various sorts. He had worked at the Duplex shops and at Ritchie's, going to the Battle Creek Iron Works about four weeks ago from the Duplex. Superintendent Burns of the iron works heard of the boy's ability as an inventor, and sought him out.

Mr. Lumm of the company said this morning: "He was gifted with most remarkable mechanical skill for one so young and we expected great things of him. He was of a quiet disposition and attended most strictly to his business. We are very sorry, indeed, that this untimely accident should have occurred.

Some time ago Professor Vaught, who lectured here, picked the boy out as one of exceptional mechanical ability. "This boy will be an inventor," he is said to have declared, and the prophecy was fulfilled, though the sad accident has cut short the use of his talents."

## The New Method of Self-Treatment.

Self-treatment heretofore has been very indefinite and unscientific. Indefinite because of want of knowledge of the mental constitution. To treat any mental defect, feeling, appetite, passion or fear definitely is to understand in the first place what self is. Unless one knows self, *element by element*, he will have to proceed blindly in self-treatment. There is no other way possible.

It matters little how much general knowledge one has of methods and of the vague idealism so prevalent today, he cannot treat a defect of self definitely till he *individually* understands what the defect is. A correct diagnosis must be made before a definite corrective effort can be made.

Self is composed of individual elements and any particular tendency, desire, passion or word is inherent in one of these. Therefore, to treat it as a general condition of the mind is to make a vital mistake at the beginning. One cannot drive nails very well in the dark. Neither can he deal with individual mental faculties very definitely in the dark. People sometimes have the earache. To treat the eyes in such cases for the earache, is not very scientific. This is just what the great majority do, however, when they undertake self-treatment or the treatment of others.

The new way to treat self is very different. It is specific, scientific and positively effective. It recognizes the *individual nature* of the trouble and treats it accordingly. When one realizes that any positive feeling, desire or tendency comes directly from a single mind element he will not proceed to treat the *whole* mind to cure the *individual* defect.

The new treatment not only treats human defects individually, but does much more than this. It makes the treatment *forty-one times more easy and effective*. Why? Because the defect is forty-one times less in scope than heretofore supposed, and when treated individually, that many times more pointed.

Fear, temper, sensitiveness, despondency, vitality, and defective memory are all *individual in their nature*. If there is anything in suggestion, the fact that one is only frightened by one-forty-second of his mind and a blind feeling at that, will enable him to master it a great deal more easily.

The main fact of the new treatment is this: *One can pit forty-one-forty-seconds of himself against the other one-forty-second in his effort at control.*

### Roast Yourself.

Roast yourself for permitting some one to flatter your Approbativeness and therefrom buy a "book" that you did not want.

Roast yourself for permitting Cautiousness to make you "lose your head" with fright, yell "fire," cause a panic and kill forty or more. Thrice roast yourself.

Roast yourself for permitting Spirituality to make you believe without investigation a bogus medium who tells you that you had better invest a few thousand in some "mine" that you know nothing about.

Roast yourself soundly for permitting any *single* feeling to make you make a fool of yourself.

### Everyday Psychology.

What's the need? Why be indefinitely obscure and verbally pretentious in dealing with human psychology? For instance, what is spunk? Spunk is a large faculty of Destructiveness backed up by a strong faculty of Combative-ness. That's all.

What is will? Will is a strong faculty of Firmness backed up by any other strong faculty or faculties.

What is thought? Thought is the action of Casualty from the material other faculties have gathered.

Let us be definite.

### Guilty.

Men and women, if you are not thoroughly acquainted with the elements of children's minds you are guilty—guilty of the sin of omission, at least. We have known hundreds of children to be dismissed from the public schools because the teachers did not know these elements. We have come in contact with thousands of young men and women who have been *mistrained, miseducated and misplaced* by parents who did not know these natural race elements. Ignorance of the law excuses no one. You can only plead *ignorance*, but you are guilty all the same—guilty of omitting to learn the most important knowledge regarding *your own children*.

### Some Soul Questions.

If the Soul is a single power, why does it so often lack self-confidence?

Why can't a single power do all things equally?

If the soul is the *same throughout*, why does it so fiercely contend with itself?

Why should something that is "all spirit," "all good," all anything, have marked defects in spots?

We have seen parties who claimed to be all spirit or divine mind, who could not sing "Old Hundred," tell blue from black, nor make a decent bootjack.



### Stirred Up a Hornet's Nest.

There is a hornet's nest in each one of us, big or little. All ought to know what it is and where it is.

This boy was a poor reader of character or else possessed of a great deal of mischief. He stirred up the hornet's nest and now regrets it.

There is only one faculty of the human mind that can *sting* and this is Destructiveness. All stinging words come from this faculty.

Moral: Learn where the human hornet's nest is and don't stir it up if you don't want to get stung.

### How We Conceive Relations.

All causal relations are conceived by Causality.

All comparative relations by Comparison.

All systematic relations by Order.

All esthetic relations by Ideality.

All time relations by Time.

### Do You Lack Self-Confidence?

You can *positively* cure yourself by means of my "Self-Confidence Guide." Price, \$15.00. L. A. Vaught.

We will give 100 a copy for clean numbers of Jan. and July 1901. If you have them send them in.

Drawn and Sent by F. W. Upton, Victor, Mich.



*Ruler and Ruled.*



*Ignorance and Intelligence.*

### A Mental Conception.

To understand how we form a mental conception of any kind is to understand the faculties of which the human mind is composed. When one clearly understands the functions of these faculties all kinds of intellectual processes become perfectly clear. He then knows how he knows a thing. A conception of magnitude is made by Size and Form. If the magnitude is measured in inches, yards or miles, the faculty of Number is united with Size and Form. For the human mind to extend out in conception till it is able to reach around this globe in miles, is to use Size, Number and Form in connection with Comparison and Causality. This is exact, definite and fundamental psychology.

### Hints for Happiness.

Get into a business you like.  
Devote yourself to it.  
Be honest in everything.  
Save some money every week.  
Employ caution; think out a thing well before you enter upon it.  
Sleep eight hours every night.  
Do everything that means keeping good health.  
School yourself not to worry. Worry kills—work does not.

### Science of Courtship.

By T. J. Brooks.

(Atwood, Tenn.)

Every human being on this planet owes his or her existence to some sort of courtship. It matters not upon what plane of ethics the courting was done, the fact remains the same—no courtship, no results! It precedes every marriage, whether the methods used be direct or indirect, and determines who are and who are not to be the parents of the next generation.

In the selection of a life companion there are certain laws governing adaptation which the world seems prone to ignore, except, possibly, as instinct and feeling may fortuitously interpret and enforce them. In choosing a wife or husband you choose a character; and, incidentally, the character of your posterity—down to the end of time. The character of the parents, and their particular relationship and conditions at the time of conception and gestation, gauges the physical and mental formation of the child. The quality, quantity and proportion of the mind's powers and aptitudes, or faculties, are determined by the paternal and maternal forces as blended under given conditions.

There never was a man or woman, rightly conceived, gestated, born and environed, that was unhappy, or that committed willful sin. Sin is misdirected effort. The mind is not normal when it knowingly misdirects. An abnormal mind is so either from heredity or environment. "We are not very much to blame," says Emerson, "for our bad marriages; we live amid hallucinations, and this especial trap is laid to trip up our feet with, and all are tripped up first or last."

Does it not lie in man's power to eliminate these hallucinations, or at least to minimize them? In a day when everything is crammed into the school curriculum, from prehistoric myths and dead language accent to the latest hocus-pocus of social fads, it is curious that the one matter of supreme importance to the individual and the community is most carefully ignored.

There are most distinct inner forces binding each one by different ties to different people. In the lover's world there is a cosmical harmony and variety—those in perfect harmony with its laws have their being in the radiant center of exalted happiness. We love not by restraint—the courtship that ends at marriage is not born of love.

In solving the problem of marriage, not to reckon with inherited affinities is not to get the "answer." Until all motives but affinity of mental formation be put aside the search of a fitting mate will be a game of chance. The search is allowed to be further complicated by modern civilized conditions which, in themselves, offer the means of simplifying the methods. How the girl or youth with lim-

ited acquaintance, and with little or no rational training in those things which will enable him or her to distinguish between a mere passing spell of feeling or sentiment from a true comradeship, can be expected to choose accurately is beyond human ken.

Science is simply classified knowledge, and knowledge concerning human nature can be classified the same as any other.

Courtship is a phase of human life that has its science, its art, its philosophy and its laws.

Love is natural and will spring spontaneously from the hearts of those happily mated.

Conjugal bliss is impossible in its most exalted state where the pair is ill-matched.

Some are and some are not adapted to each other as man and wife. This adaptation is primarily of nature heredity, and secondarily of training by environment.

It is clearly within the province of human science to determine this relationship of parental affinity before marriage.

Phrenology is the basis of this philosophy.

Courtship is the *Guide-post of Destiny*, and the *Marriage Altar Reveals the Coming Race*.

The social, domestic and intellectual advancement of the race is determined by man's obedience to the law of genius, which cannot be properly followed unless properly mated. The glory will be to those who are armed with this fore-knowledge and to their descendants.

Surely if success in the arts and sciences is worthy of years of devoted attention and interested effort, the molding of a nobler humanity for happiness and intellectual greatness is worth any cost, concentrated thought and unflagging zeal of purpose. In this field effort can perform its greatest miracles.

### Character and Career of Elizabeth Cady Stanton.

Elizabeth Cady Stanton, who has just died at the age of 87, offers an example of the force of a strong purpose formed in childhood, carried out into every relation of life. She did not waste her time in reading silly novels. She studied her father's law books with the firm resolve to see those laws amended. When her brother died she was eleven years old. Her father's grief and his ejaculation, "O my daughter, I wish you were a boy!" impelled her to promise in no rash spirit, "I will do everything which my brother would have done." She never swerved from what she undertook thus early, and her character was molded by its influence. The next day she refused to let the groom lead her pony. "I must go alone like a boy," she said. She resisted every enticement to follow the world's stand-

ards and devoted herself to unpopular ideas, becoming thereby the subject of jest and criticism. She suffered nothing to tempt her into the world of meritorious display, though Judge Cady's means were ample and his social rank high. Such a course commends itself to reflective minds. The number of those who are willing to sacrifice reputation to follow a great idea in a line contrary to received opinions is small.

Mrs. Stanton, in spite of her toilsome efforts, did not see the results that she had hoped to gain. The stupidity of women whom she tried to benefit prevented the consummation of her desires to any large extent.—Lucie Page Borden, in *The Flaming Sword*.

### Why is a Human Being so Inconsistent?

A human being is inconsistent chiefly because he is forty-two sided and first lets one side speak and then another.

"What would you say?" began the voluble prophet of woe, "if I were to tell you that in a very short space of time all the rivers of this country would dry up?" "I would say," replied the patient man, "Go thou and do likewise."—*Christian Register*.

### Our Books.

The following is a list of books we especially recommend to our readers:

|  | PRICE. |
|--|--------|
| Vaught's Practical Character Reader, by L. A. Vaught.  | \$1.00 |
| Scientific Phrenology, by Bernard Hollander, M. D.   | 2.00   |
| Functions of the Brain, by Bernard Hollander, M. D.  | 5.00   |
| Human Nature Explained, by N. N. Riddell.  | 1.50   |
| The Mind and Its Machinery, by V. P. English, M. D.  | 1.00   |
| The Doctor's Plain Talks to Young Men, by V. P. English, M. D.                                 | 1.00   |
| The Doctor's Plain Talks to Young Women, by V. P. English, M. D.                               | 1.00   |
| Perfect Health, How to Get It and How to Keep It, by C. C. Haskell                             | 1.00   |
| Health Without Drugs, Dietary System (including 9 booklets and 6 copies of Diet versus Drugs). | 1.00   |
| Constitution of Man, by George Combe.  | 1.25   |
| Lectures on Man, by L. N. Fowler.  | 1.50   |
| Forty Years in Phrenology, by Nelson Sizer.  | 1.50   |
| The Temperaments, by D. H. Jacques.  | 1.50   |
| Brain and Mind, by H. S. Drayton and James McNeill.  | 1.50   |
| How to Teach, by Nelson Sizer.   | 1.50   |
| Your Head and What Is In It, by May E. Vaught—   |        |
| Vol. 1   | .15    |
| Vol. 2   | .15    |
| Vol. 4   | .15    |
| Vol. 5   | .15    |
| Vol. 6   | .15    |
| Five for   | .60    |
| The Story of Three, by W. J. Sherwood.   | .25    |
| Selfishness, by L. A. Vaught.  | .15    |
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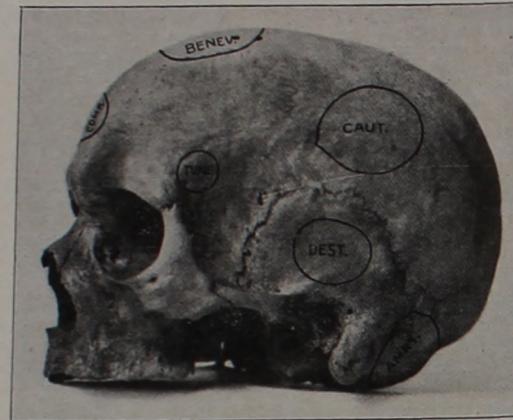
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